

ZION'S HERALD.

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RESURGAM.

BY WILLIAM R. BOWEN.

Down by the silent river's strand,
Whose waters leave the spirit land,
Gazing across its current wide,
Feet almost in its chilling tide;Lifting almost with spirit hand,
The veil that hides the unknown land;Then back on wings of faith and prayer,
To tread again this world of care,

The quivering breath had almost fled;

Almost the last faint word was said;

Receded all of earthly things,

The spirit plumed its hidden wings,

Hope turned aside with tearful eye;

But mercy stayed the sword on high,

And close beside the pearly gate,

Prayer bade the dark death-angel wait.

That God who guides the worlds on high,

Their trackless way across the sky,

Who hears the hungry raven's call,

And notes the tiny sparrow's fall;

Who points the forked lightning's path

When muttering thunders speak His wrath.

To prayer a willing answer gave,

And snatched you from the open grave.

The ink darknes of the night

Has broken into morning light;

And through the rifted clouds we see

The coming joys of day to be.

Then raise the song, and bow the knee!

Father in heaven! unto Thee

Be glory, honor, power and might,

Till earth shall fade in heaven's own light.

Upon the recovery from the brink of the grave

of Rev. W. C. High, of Somerville.

CRUSHING OUT ERROR.

BY REV. JOSEPH CUMMINGS, LL. D.

I have recently seen illustrated, in a manner more convincing than pleasing, how error and absurdity may gain public notice more readily than simple and plain statements of important truth.

A short time since I made a speech in Boston, before a Convention held in support of what is called the "Religious Amendment of the United States Constitution." It was fully, and nearly correctly reported in the *Globe*. I know not that this report attracted any special attention. Other and less accurate reports were made, in that condensed form in which reporters undertake to represent what a speaker says. One of those reports, singularly incorrect, being in part untrue, and in other parts a misrepresentation and perversion of what I said, has attracted much attention; and the sentiments it attributes to me have been severely condemned by leading religious and secular papers. Now, it is hard enough for a man to be held responsible and called to suffer for his own errors, without being denounced and coarsely abused for sentiments he never uttered, and does not believe.

The fact that I am attacked and persecuted, not only personally, but in connection with my relation to important Church and public interests, leads me to ask opportunity to repudiate before your readers the nonsense and antiquated absurdities ascribed to me. I desire, moreover, in making corrections to relieve this article from the egotism of a mere personal explanation by a brief discussion of some of the points connected with the general subject.

I did not say, "no infidel has a right to any protection in the expression of his sentiments. If he attempts to propagate any ideas tending to subvert society—that is, Christian society—he ought to be crushed like a viper." The only mention of the word "viper" will be found near the close of the speech, when, speaking of corrupt politicians, I used the quotation, "vipers that creep where man disdains to climb," etc. I did utter the following sentiments, of which the report in the *Transcript* is a perversion:The GREAT REVIVAL
in England, Ireland and Scotland.
BY REV. W. F. CRAFTS.
SECOND PAPER.

At length this mission work became so large, so many calls on the sick and dying were added to the Sabbath work, that Mr. Moody, who was a successful and enterprising merchant at that time, felt that either the mission work or his business must be given up. Finally he decided to yield his whole time to God's service. He bowed himself in prayer, saying, "here I am, Lord; take me; I am willing to give up my business for Your business; You will take care of me if I do Your business, and when You do not take care of me any longer then I will know that You do not want me, and I will go back to my own business."

From that day to this Mr. Moody has

never received a stated salary, and has even refused one, again and again, as also large proffered gifts of money,

saying that to take them would enrage a

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TWENTY THOUSAND SOULS

have been converted, and the ministry

and Church quickened to a deeper spiritual life; and every soul brings

fresh news, waited for as eagerly as

they looked for "tidings from the front" in the days of our conflict.

1. What is the

SECRET OF MR. MOODY'S POWER?

It is the same as in Moses' life, of old—"seeing the invisible," realizing God and heaven and eternity, counting them as grand certainties, and living with the mind ever upon them. We talk of the power of an ideal presence—a mother's, a sister's, a wife's, a lover's—to inspire the souls to excellence and restrain it from evil. Mr. Moody has the power of a real presence; he feels that great truth, "it makes no difference whether we live or die; we are always in the presence of God."

I urged reasons against the theory of government which the founders of our civil institutions seem to have received, and which is now generally prevalent, that government derives its just powers from the consent of the governed. This theory, known as the social compact, affirms that the powers and rights of government are the concessions of individuals who entered into a compact to form a State. I endeavored to maintain that the natural state of man is not that of individuals, but of society. God ordained society, and designed man for it, giving him no right to exercise his p. w. s. whether in word, or acts, so as to destroy or injure its objects. I did not say, as the reporter of the *Transcript* affirms, that man has no right to subvert "Christian society," but used the term in its general sense.

As the Christian theory is, that government derives its power, not from the people, but from God, and as all wise, just and abiding legislation, and all proper measures of civil policy must be in accordance with His will, which is the only standard of right, it would seem eminently fitting that the constitution of a great Christian nation should recognize God as the source of authority and power, Jesus Christ as the ruler among nations, and the Bible as the standard of right. God is recognized in nearly all the State constitutions, and no sectarian principles or union of Church and State is involved.

The second question is, What are the CHARACTERISTICS OF THE REVIVAL?

1. The Church has been greatly reinvigorated.

Many able and godly ministers have declared that through these meetings they have "returned to the freshness of their spiritual youth." One minister said, "I have been preaching, and preaching, but it has always been a toil and a burden. Oh! those dreary Saturdays when I had to work so hard getting up my sermons; and the anxiety of the Sabbath mornings; but now, since the Spirit of God has come in such abundance, it is so easy, and it is such a joy to preach."

Another minister said, "I have been preaching for the last twenty-five years or so, but the last six months has been worth all the rest, for I have had more joy and more success than I had in all the twenty-five years before."

One minister looked over his congregation and said, "I cannot see one in all this congregation that has not received a blessing in the last few months." In another place a pastor's wife said, "I do not know what my husband is to do now. He will have to look for some other church to labor in, because, as far as our own Church is concerned, I believe the Spirit of God has been working in every family of our congregation." Many other congregations have had the same glad experience. Mr. Moody, at a farewell meeting, told of a gentleman who, in describing another person to him, said he was "o' and o'." That means out and out," said Mr. Moody. "I like that word. I want you all to be 'o' and 'o'."

2. The power of spiritual song has been largely enlisted.

As the hymns of Charles Wesley won

many to the cause of God, so

Mr. Moody's new-made grave "long

of life" has drawn many to the cause of

God.

3. The love of God has increased.

CORRESPONDENCE.

RELIGIOUS AND CIVIL MATTERS IN KENTUCKY.

BY REV. R. WHEATLEY.

Frankfort, the capital of the State, is a pleasant city, beautifully situated on the Kentucky River, contains about 7,000 inhabitants, and is reasonably proud of its impressive cemetery, where rest the remains of Kentucky's mightiest dead, including those of Vice-president Johnson, and also of her heroes who had fallen in the Mexican war. They sleep in circular array, around a grand granite shaft, surmounted by the statue of Fortune showering her laurels upon their graves. Theodore O'Hara, author of the spirit-stirring "Bivouac of the Dead," repose among them.

Here is located the State prison whose inmates recently displayed a grim and mischievous humor in the manner of response to sundry invitations of an over-zealous and somewhat bigoted minister. "Let all who were raised in the Episcopal Church rise to their feet," said he, one Sabbath, after preaching to seven or eight hundred of their number. Two or three stood up. "Now let all who were raised Presbyterians stand up." Six or seven responded. "Now let those who were raised Baptists get on their feet." About twenty rose. "Now let those who were brought up Campbellites stand." About fifty answered the call. Again he called out, "let those who were raised in the Methodist Church stand up," and the whole congregation stood erect, and smiled audibly. The experiment was not a success. Kentucky convicts are not to be relied on as furnishing data for determining the comparative excellency of early religious teachings or of denominational associations. It was, and is, a *big goat* to all but the hero of the story.

Frankfort rejoices in the attendance of nearly all the State officials at church. The governor and one or two others are Baptists, attendant on the ministry of Rev. Greene Clay Smith, ex-major general in the Union army, ex-governor of Montana, and now a devoted Christian preacher and pastor. His religious experience only extends over four or five years. Had Franklin Pierce become a Methodist preacher, as he thought of doing when United States Senator, he might have missed the presidency, but would have won a greater fame and a far more fragrant memory.

Attorney General Rodman, and Rev. Dr. Henderson, ex-colonel of the 28th Alabama, and now Superintendent of Public Instruction, are both Methodists, and leaders in the Methodist Episcopal Church South. The guest of the latter, we found him thoroughly reconstructed, large-hearted, liberal, inclined to ecclesiastical union, and (agreeably to all reports) remarkably efficient in the conduct of educational affairs in Kentucky, eager to raise her common schools to a level with those of Massachusetts or New York, inexorably opposed to the mixed school clauses of the Civil Rights Bill, but wishful to make ample provision in separate buildings for the intellectual culture of the colored population. In these particulars he represents the overwhelming public opinion of the State. "I would not have my children contaminated by contact with negro children in public schools," remarked an excellent but prejudiced gentleman, who had been one of General Lee's most valued engineers. Yet he had just said, "I prefer that my children should associate and play with the colored children of our servants; they might form indiscriminate associations with white children." Similar remarks were repeatedly made by others, and apparently with great sincerity. To some the reply was made, "your children eat, drink, play, and constantly associate with negro children, and that without receiving any harm; I cannot see how it is possible that their sitting on the same benches and reciting the same lessons could do any injury." They however thought they could, though unable to point it out. The simple fact is, Kentucky is not delivered from the prejudices growing out of slavery, nor from the Anglo-Saxon pride of race. Nor can we in New York throw stones at them for ignoring fundamental Christian ethics in this particular. Except in the rural districts, we are involved in the same condemnation.

Revolutions never go backward. The spirit of Christianity, that slew the monster evil of the century, will consume all other relics of barbarism akin to it. It must, for Christ's kingdom is to fill and rule the whole earth. Colored people in traveling are mainly, not exclusively, confined to the smoking car. Lower rates of fare, not corporate arrangements, effect the same division that positive rules would do. Public opinion advances with mighty strides in the United States. King Kalakaua is received with civic honors, and feted in style appropriate to majesty in cities where, less than twenty-five years ago, his royal relation was ejected from the street car and denied place at the *table d'hôte* because he was a "nigger." The world moves, and Kentucky moves with it. Fifty years from now, and posterity will marvel at our blindness, bigotry and unreason. Secular and sacred instruction, sanctified by the divine Spirit, issuing in disciplined, principled, noble lives, will ultimately create the ideal republic, or a near approach to it.

Ku-Kluxism is only the rampant,raging protest of ignorance and irreligion against the triumphant march of Christian ideas and principles. In Kentucky it

is disreputable, decadent, moribund.— Its local history is brief. Divided in sentiment and affiliation, as the citizens were—brothers and friends fighting on opposite sides when the war closed—society was in a terribly disorganized condition, property insecure, and human life often sacrificed on the merest pretexts. Men of both parties associated in secret societies to put down disorder, and to arrest and punish wrong doers. That they in so doing always obeyed the rules of strict justice is claimed by none. However, social order under those rough auspices slowly emerged from chaos; and when Governor Bramlette, by proclamation, invited the Ku-Klux Klan to dissolve its organization and to turn all its energies into legal and regular channels, the invitation met with glad response from all honest and law-loving members. The "tag, rag and bobtail" of the association, composed of the dissolute, drunken, thievish "cowboys and skinners," however, continued in union for purposes of their own. Many of them are wholly uneducated, and earn a hand-to-mouth livelihood as unskilled day-laborers. With these the freedmen naturally came into competition, and were and are employed in preference.

Therefore the floggings and shootings, the burnings of churches and school-houses belonging to negroes, the gross insults heaped on white ministers and teachers, and the cruel outrages perpetrated on clergymen of our own Church. To affirm that in no case have their midnight assassins the covert or overt sympathies of some in higher social circles who were in rebellion against the national government, would be as foolish as it would probably be untrue; but it is certain that every respectable, law-abiding, Christian man we met denounced them in unmeasured terms. Nay, some of the white citizens who have suffered, both in the ministry and membership, ever since we have had a name as a Conference, the wonder is that we have anybody or anything left! I reckon the Conferences which have made such enormous drafts in this regard would demur somewhat to the demand to restore what they have taken away. There would be wailing all the way from the old New England, the chief transgressor, to Kansas, California and Oregon!

Now to the proof that we are not dead, nor dying. Since reading the article under consideration I have examined our Conference Minutes for the years 1869 to 1874, covering five years of our history. I find we have now 24 more appointments than we had five years ago—that we have had an increase of numbers (including probationers in both cases) of 1,771, an increase of 15 churches and probable value of \$265,241, an increase of 8 parsonages and probable value of \$41,625; our benevolent collections exhibit an increase in most cases, in some instances a very large increase; the missionary collections (including amount raised for Woman's Foreign Missionary Society) have gone up from \$4,722 in 1869, to \$7,075 in 1874; the amount raised for Freedmen's Aid Society has been nearly trebled; the Preachers' Aid, Church Extension and New England Education Societies have all increased their receipts; the Bible, Sunday-school Union and Tract causes I regret to say have fallen off. Surely there might be a worse showing!

And now, Mr. Editor, as to the matter of salaries, we are not yet at the starving point, by a good deal. "What can a minister be?" says your correspondent, "what can he hope for, with a salary of \$3,000, grudgingly and tardily paid?" (I suspect the printer is responsible for making the above sum thousands instead of hundreds, as it was probably written.) Perhaps he was so saddened, and his sympathies so excited by the doleful tone of the article that he really thought we ought to have as much as that for staying here at all! Generous soul! The Lord reward him! I have examined our Minutes, and I believe I am correct in saying that we have not one regular stationed preacher whose salary is as low as \$300. We have quite a number who supply feeble Societies on the Sabbath (and do little more for them) who are paid that amount, and even a less sum for their labor. Other supplies receive a much larger sum. The salaries of our preachers who receive regular appointment, and do full work on their Charges, range from 400 or 500 to \$2,000. Many of the smaller salaries are supplemented by missionary appropriations and donations, outside of the regular claim. "The poor," says our Lord, "have the Gospel preached to them," and sometimes the poor have to preach it, too, or they would fail to get their portion; but Methodist preachers are not, or at least once were not, either afraid or ashamed of honest poverty. I once knew a young man, and am very well acquainted with him, who, though he traveled over territory enough for a county, and in three several places on his circuit through seven mile roads without inhabitants, and preached on an average nearly once a day through the year, received not exceeding \$30 (and only a part of this in money) for his year's toil. This was in 1826; and I have heard him say that under similar circumstances he would be willing to do the same thing over again, especially if sure he could do better, not for himself, but for the Master!

In conclusion I remark, I most heartily sympathize with the anxiety expressed by the writer, not exactly for our salvation (for we feel that we are saved), but for a mighty increase of the saddest news to an equal number. I said to myself, on reading the article, "can it be true?" Be it far from me to wish to give a more favorable account of ourselves than the facts will warrant; but certainly, in view of

what we have accomplished, in spite of the many disadvantages that have always surrounded us, we may well claim the little credit we really deserve.

I am free to own up to the truthfulness of a part of his representations. We know very well that most of our young men from the rural towns leave, and go to large towns and cities, or emigrate to the West—that in some of the more isolated and sterile parts there are "deserted houses, and farms growing up to woodlands"—that in some localities buildings have a neglected exterior, and the uninhabited interior of churches tells too surely that, with the loss of men, those remaining have lost the power or the ambition to sustain the cause; and I add, further, that perhaps a score (and possibly more than that) of churches where we once had regular preaching and fair prospects have gone to ruinous decay. And yet we have gained in numbers more than we have lost, and far more than that in relative influence and importance. Some Churches, doubtless, may now be "growing weaker and weaker" year by year, and may possibly die, or cease to be sustained; and yet others in more favorable locations may spring up, as if by magic, to take their places in the list of appointments. If there be death in one place, there is life in another, and, on the whole, more life than death.

Methodism in New Hampshire is not declining, but growing—slowly I admit—but surely, I affirm, and can prove. When we take into consideration the fact, which seems to have become patent with many, that New Hampshire is an excellent State to emigrate from, and consider, farther, the constant and alarming drain we have suffered, both in the ministry and membership, ever since we have had a name as a Conference, the wonder is that we have anybody or anything left! I reckon the Conferences which have made such enormous drafts in this regard would demur somewhat to the demand to restore what they have taken away. There would be wailing all the way from the old New England, the chief transgressor, to Kansas, California and Oregon!

Having finished my preparatory course on the Buxton Charge, and been duly elected to this famous College, in 1831 (the year before the Buckport Conference), I hastened to Portland, and equipped myself with a two-wheel vehicle, having a seat only wide enough for one person, and called a sulky, on account of the supposed disposition of its occupant. (I doubt the propriety of the name, as they were mostly used by young preachers, under the influence of the above rules, by advice of the fathers, for prudential reasons more than choice of our own.) With saddle and saddle bags duly mounted on this craft, for midships were occupied with the trunk and other things too numerous to mention, I took my line of march for the East. It is not difficult to imagine that I did not rain as hard since Noah's flood as during that journey. I do not remember much about my stopping places (they were mostly at taverns) till I reached Ellsworth, about half way between the Penobscot River and Cherryfield, where I was to open my conference. Here Col. Henry Little and his elect lady received me most kindly, and gave me valuable instruction and encouragement. I have never forgotten them, and never shall. At Sullivan I broke upon my last dollar-bill to furnish dinner for my horse, and went without any myself.

Saturday night found me at the residence of Brother Rufus C. Bailey, tired and hungry. What was to be my Circuit had been included in the Steuben Circuit, and he had traveled over the whole field. He gave me a pocket Register, with fifty-two names, scattered through six towns, and remarked that many of them were backslidden, and would have to be exhorted. By his direction I went to Burnt Point and spent my first Sabbath. He thought I might best spend three fourths of the Sabbath here. The school-house would probably seat about thirty. There were less than twenty present, though the weather was very fine. In this house the now famous Dr. S. W. Coggeshall had taught the winter before. I am now reminded that he wrote me from Boston, inquiring after Methodist affairs, but I don't think I answered his letter. I will take this opportunity to confess my fault, and hope if he sees this he will forgive me. It occurred more than forty-three years since.

The good sister with whom I was told to make my home, and of whom I inquired for members of the class, said a class was formed by Rev. E. Newell, some time before, and she joined it; but had always been sorry she had. When I looked at the size of the house and the number of her family I did not wonder at her sorrow, if it brought her company. I had been on a long journey from Vermont, and asked if I could get some linen washed. She thought I might be done somewhere in the neighborhood. This information would have been more valuable to me had I not been destitute of money. But a ray of light soon shone down upon me. A young lady said, "I will wash your clothes. I suspect you feel as though you had not where to lay your head."

I reconnoitered the field for nearly

far gone in the East to admit of any hope of resuscitation.

FOUR DAYS' MEETINGS AND DOWN EAST COLLEGE.

BY REV. J. C. ASPINWALL.

Brother M. Trafton says, in his fine description of *Four Days' Meetings Forty Years Ago*, "I don't know where, or by whom the practice originated." The first meetings of this kind were held by Rev. John Lord, the Presiding Elder of Danville District, which included the north parts of Vermont and New Hampshire, a region of country where many valuable institutions (not to say men) have originated. I think my brother Nathaniel, who passed on to the final rewards of his faithful labors a year since, assisted in the first one, and it was my privilege to attend the fourth one, held in a school-house in which I was teaching, forty-six years ago this winter. I did not attend the one he describes so beautifully, at Houlton, though I was intimately acquainted with all the preachers he mentions, and attended many similar ones east of the Penobscot River, mostly under the leadership of President H. Nickerson and Moses Hill, a distinguished Professor who managed the affairs of "Down East College" for young preachers.

This has awakened in me thrilling memories of my introduction to that College. I had labored a year on the Buxton Circuit, under direction of the Presiding Elder, as a preparatory school, I suppose, and was well assured when my recommendation was sent to Conference that my appointment would be somewhere on the Portland District, but was informed when the preachers returned that I was to go to "Down East College." The rules then did not allow young preachers to make any matrimonial arrangements till they were ordained Elders, or had attended Conference two years. The last rule was so vigorously enforced that when myself and several others, who had been in charge of Circuits a year, ventured to bring our reports to the North Bucks Port Conference ourselves, we were entirely shut out of the house when Conference was in session. Being compelled to be outer-court worshippers, we organized ourselves into a Conference of our own, and, with feelings not the most amiable, informed Father Street, who took the lead in shutting us out, that we had elected him our bishop.

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I reconnoitered the field for nearly

two weeks, without another particle of encouragement. I went to Cherryfield village, and inquired for Methodist people, but was informed there were none, and that a Methodist sermon had never been preached there on the Sabbath. At length a brother Hanna, a very poor shoemaker, with a large family, was found, who claimed to have been a Methodist in Ireland, and a sister Dorman, who had a little before married Universalist, and lived two miles out. These were all the members within about six miles, and yet this was Cherryfield Circuit! I was in poor health, several hundred miles from any relative, and desolate of money. This was my entrance upon Down East College. Didn't it take the conceit out of the young man quite equal to deviling the plebes at West Point, or hazing the freshmen at Harvard?

But I was a dull student, and it took me five years to graduate. And I seem to retain the same dullness here on the banks of the Mississippi, that troubled me on coast; for when I went to my last Circuit I was met by the Presbyterian minister, who inquired where I had been stationed, and how long I had been there. I replied, "At Broadhead—three years. Said he, that is longer than I supposed your preachers are allowed to stay in one place. My reply was, that with us a smart, enterprising man does up his work and gets through in one year; it takes a dull, stupid one two years; and in a very hard case it takes three years. Being of the Irish persuasion he looked red in the face, and with the brogue of his countrymen replied, "I accept the compliment; I have been here twenty-six years!"

If I should describe the organization of the Methodist Episcopal Church at Cherryfield, where the East Maine Conference held its session several years since, and my labors on the Calais Circuit, which extended from Eastport to the north end of the St. Croix river, and had 92 members when I went there, and 242 when I left, and the increase and new church on the Castine Circuit, it would probably be in words that burn, and don't get printed; and I should lose a whole hour's work. I have great respect for my Alma Mater. It is nearly forty years since I have visited her, and don't know as I shall ever see her again. Being trained to frontier work, I like it best of any, and have for the last three years rode fourteen miles every Sabbath, and usually conducted five services.

Boscobel, Wis., Dec. 3, 1874.

WINNED HYMNS.

BY REV. C. C. McCABE.

Fair play demands that I should have a chance to say a word in the columns of the HERALD, in defense of the little book compiled in part by myself, entitled "Winned Hymns."

Dr. M. J. Talbot, in his recent excellent article upon Church Music, classes that book among the trashy productions of the day. I wish to explain how the book came to be. Rev. D. T. McFarland, Prof. S. J. Vail and myself spent an evening together in singing the songs of Zion, "he accomplished daughter of Bro. McFarland presiding at the piano. It was past midnight when we felt willing to drop from an exercise so delightful.

The piano was covered with books from which we had selected our favorites. The suggestion was made that the very next day we would enter into a contract with Bigelow and Main to publish our favorites in a little book that could be sold for about thirty cents. It was supposed the publishers could sell at least 10,000 copies, and thus reimburse themselves, while we would have our favorite hymns in small compass.

We have never asked anybody to buy the book, and we never will. To our utter astonishment nearly a quarter of a million have been sold by the publishers during the first year of its history. It can be found in the prayer-meeting rooms of all denominations. Forty of the hymns are taken from the Hymn-book of the Church; forty-five of them may be found in Dr. Toupe's Tribune of Praise; among the remaining seventy-nine are some of the richest hymns of the language. "My Ain Country" is itself one of the most charming songs ever sung; it is freighted with spirituality and beauty. Now I object to the phrase in Dr. Talbot's article which is equivalent to charging me with being the compiler of a book of trash.

There is but little to condemn in "Winned Hymns." A better piece might have occupied the page allotted to "Safe in the Arms of Jesus;" but my associates liked it, and it is there. The tune has not been more professed by students in their fun than many of the most stately tunes of the Church have been profaned by the operas from which they have been taken. I do not patronize for "Winned Hymns" — would rather no one would buy the book without giving it a thorough examination; but I enter my protest against having a book, two-thirds of whose hymns are above criticism, according to Dr. Talbot's own showing, classified with trashy productions, and am not willing to submit to such classification in silence. I wish, personally, we could go back for the next ten years to the hymns of the Wesleys, in congregation and Sabbath-school; but the people will have chorus hymns. I thought we were doing good service to furnish, in small compass, a very best that can be found. I find all preachers noted for their success in winning souls think highly of the selections made. Dr. Cuyler's congregation, of Brooklyn, absorbed many hundreds of copies.

I reconnoitered the field for nearly

GETTING A MUSICAL EDUCATION.

There are now here in Milan near two hundred American girls, cultivating their voices for opera or concert singing; and for every one here there are probably twenty more at home longing and expecting with more or less definiteness of purpose to come. While Milan is unquestionably the best place in the world for the cultivation of the voice, a great many mistakes are made by aspiring young singers in coming here from America, and therefore I have taken pains to ascertain the truth about the matter, and what I saw will be confirmed by the young ladies who are now here from Cincinnati.

First, the cost of living is generally nearly double that calculated upon, simple board and lodging at any respectable place not less than \$30 a month, often nearly double, and washing, etc., nearly as high as in America. Clothing, of course, is somewhat cheaper, but fuel and light make up the difference, so that a stranger can live in moderate style about as cheap in Boston to-day as in Milan. Then are to be added the cost of lessons, attendance at operas, carriages, etc., all of which are necessary items in a pupil's expenditure.

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The Christian World.

MISSIONARY DEPARTMENT.

BY REV. R. W. ALLEN.
From the General Missionary Committee.

Resolved, That we recognize the pastors of our Churches as the most efficient organs for the diffusion of missionary intelligence and inspiration, and that we earnestly urge upon them the fullest and most faithful advocacy of their immediate association into the very sanctuary of the church.

The personal sketches of persons are very entertaining. The Duke of York, Lord George (now Queen Victoria), James Macintosh, Thomas Ryton, Napoleon Bonaparte, etc., such pictures are always interesting, and sketched by so skillful a hand. The events of the first year are still fresh in our minds, history, these chronicles of clothing; and although at no time entirely relieved of sadness, they are far the most pleasant for the reader. The volume, however, is edited by R. H. for Boston "Young School."

MEXICO.—Rev. James Pasco, writing from Toluca, Mexico, speaks of great success attending the preaching of the Gospel, 75 recently being baptized, and converts from Romanism and many others of all ages seeking after the truth.

Missionary Notes.—A most remarkable work of grace has commenced in St. Petersburg, Russia, through the instrumentality of an English lord, by the name of Radstock, resembling an old-fashioned Methodist revival. On this occasion a very important letter was received from Dr. Constantine in Athens, giving a picture of the state of religion in the ancient Greek capital. He represents the Greek Church as "sound in doctrine and organization," the Bible free to those who will read it, but the ignorance of the secular priesthood and the jealousy of the bishops effectually prevent the enlightenment of the people, and leave them an easy prey to the infidel rationalism with which the free press is rampant. No one is allowed to teach religion except priests appointed by government, even in the schools of the missionaries, and the results of its enforcement will be looked for with interest.

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Two States have made education compulsory.

TEMPERANCE.

WOMAN'S TEMPERANCE UNION.

The Woman's National Temperance Union, held at Cleveland last November, adopted the following plan of work:

In the expectation of more harmonious and efficient action, we seek especially to establish a union of all the forces at work for the suppression of intemperance. To the constitution for a national organization each State is expected to become auxiliary, and it is earnestly recommended that auxiliaries be immediately formed in all the States.

To act with any degree of permanent success, action must be concerted. We also urge uniform organizations everywhere, by State and Congressional Districts, while we leave each and all free to pursue whatever course of proceeding local necessities may suggest, thereby securing that unity in variety which is the normal outgrowth of every human institution.

Rev. S. A. Stensen represents our mission in Norway in a most prosperous state. The probationers, he says, "number about seventy, the most of them faithfully striving forward." In Siam the Gospel is accomplishing its mission through the labors of the American Presbyterians. The cause is true of Lao.

The American Presbyterian Mission in Damascus is doing a noble work, the people becoming quite interested in the Gospel.

One of the discourses delivered morale Round Lake Camp-meeting of the Bishop himself—the Church documents, the personal reminiscences, and made good use of his man in the Church an interesting feature of one of her honored men. Many happy illustrations of the quiet humor, sound and clear, comprehensive utterance which marked the public man. He had many of characteristics in his sermons, ran a silver vein of quiet, at won and held the attention while his easily appreciations of truth impressed them.

The volume brings father in our Church back to recollection of those that heard him. The book will be of great benefit to Methodists, and by interesting record of an eminent Christian minister.

The sermons were reported of the speakers by S. M. Stiles et al. The book is happily B. F. Peck, and concludes with an account of the formal training that was embraced within the exercises. It is a fine and powerful discourse, the memory of a remarkable sermon, and could this volume meet with the remainder of the members of this great meeting will be remembered as the year of jubilee at least this generation.

LETTER FROM BROOKLYN.

The Week of Prayer was observed with unusual interest in this city of churches. While some of the Methodist Churches, who indeed have always so many weekly services that they may well be excused from multiplying new ones, took no special notice of the occasion, the majority did; and among Congregationalists and Presbyterians the observance was almost universal. At Plymouth Church, Dr. Buddington, and several others, morning prayer-meetings were held, while at Mr. Talmage's and Dr. Cuyler's, etc., there was evening service, with a children's meeting on Saturday Morning. The Summerfield M. E. Church alternated its services, holding them on the morning of one day and the evening of the next; while several Churches in the Eastern District united their forces, worshipping alternately in each other's churches, and closing with a grand union communion in St. John's Methodist Episcopal Church, at which over 1,200 communicants were said to have been present, the repudiated Lee Avenue Baptist taking a prominent part. Rev. Dr. Fulton advertised to preach on the everlasting punishment of the wicked every evening during the week, with "all are cordially invited" appended. Perhaps the Doctor has not left himself the liberty to give a cordial universal invitation to anything else.

John P. Jewett of Boston, says the Daily News, on obtaining the manuscript of "Uncle Tom's Cabin" for Mrs. Stowe, learned from Professor Stowe that at that time (25 years ago) the Professor and his wife were not worth, all told, \$800. Now Mrs. Stowe has property in her own name estimated in value at \$175,000. "Uncle Tom's Cabin" alone brought her \$42,000.

The Illinois Industrial University has had during the past term 350 students, and a great crowd assembled in the Tabernacle, with many ministers of all denominations on the stand. Rev. J. M. Buckley, of the Summerfield Methodist Episcopal Church was leader, and many earnest prayers were offered, both by clergymen and laymen, that the outpouring of God's Spirit upon this great city may result in a general revival.

The Brooklyn ladies were very active during the week, and they made the bulk of every congregation. A woman's meeting was held at Dr. Cuyler's on Friday, and on the same day a five hours' prayer-meeting, at which no men were admitted, took place a Dr. Inglis' Church on the Heights, a

different lady leading and a different topic being under consideration every hour. The topics were, The Church of Christ, Intemperance Prevading all Classes, Children and Youth, Business Men and Their Perplexities, and Entire Consecration. The attendance was very large, the general tone of addresses and prayers very solemn, and the interest apparently sustained to the end. A series of ladies' meetings was also held every morning throughout the week at eleven o'clock, at Dr. Taylor's Broadway Tabernacle in New York. Several ladies, well known in every good work of our big city, took the lead, and Miss Smiley was present throughout. Mrs. Marshall O. Roberts, who has so recently gone from a foreign shore to her true home, used to preside at these meetings, and on this occasion her chair was tastefully draped with evergreens, while above it, where the weary head of the leader might have rested, was a pillow of tuberoses, camellias and jasmine, with the words "With Jesus" wrought on it in letters of blue violets.

The Foreign Sunday School Association was convened to pray for its many interests in foreign lands, and a circular presented from the Y. M. C. A. in Japan, asking the prayers of the Alliance for Christian work in that great empire. On this occasion a very important letter was received from Dr. Constantine in Athens, giving a picture of the state of religion in the ancient Greek capital. He represents the Greek Church as "sound in doctrine and organization," the Bible free to those who will read it, but the ignorance of the secular priesthood and the jealousy of the bishops effectually prevent the enlightenment of the people, and leave them an easy prey to the infidel rationalism with which the free press is rampant. No one is allowed to teach religion except priests appointed by government, even in the schools of the missionaries, and the results of its enforcement will be looked for with interest.

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cent, on five millions—for their trouble; and the people have been pouring their hard-earned dollars by the million into this mud-hole!

The Baldwin University at Berea, Ohio, is not to be consolidated with the Ohio Wesleyan University at Delaware, Mr. Baldwin finding parties unwilling to consent to the transfer, the removal will not take place. But he has decided all the grind-stones quarries to the University, so it can now go forward and realize by sale or rental a more adequate income.

The New York Compulsory Education Act, which went into effect January 1st, requires the instruction at school or at home of all children between the ages of 8 and 14 at least fourteen weeks in every year, eight weeks of which must be consecutive; forbids the employment in any kind of labor during school hours of children who have not received such instruction; provides penalties for parents and guardians who neglect to obey the first provision, and for employers who violate the second; and makes it the special duty of school trustees to visit manufacturing establishments for removing therefrom children who have not received the instruction required by this law. The parent or guardian may have instruction given to the children under his charge either in the public day or night schools, at church or private schools, or at home. Two sessions of the night school are, for the purposes of this act, deemed equal to one session of the day school. The law meets with opposition from many different quarters, and the results of its enforcement will be looked for with interest.

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PUBLISHER'S NOTICE.

The name of each subscriber is printed on the paper sent every week, and that date following the name indicates the year, month, and day to which it is paid. If this date does not correspond with payments made, the subscriber should notify the Publisher immediately.

Postmaster and subscriber will do well to have a paper, or other document, issued to him by the post-office to give them the address of the post-office to which it has been sent, as well as the one to which they wish it sent.

Persons desiring to stop the paper should write to the office of publication, and be careful to write at the time they send, and the date when the paper is to be returned for a subscriber is legally liable to pay as the paper may be sent, if the arrears remain unpaid.

Communications which we are unable to publish will be returned to the writer, if the request to do so is made at the time they are sent, and the writer will be responsible for all expenses incurred in mailing them.

Articles are frequently rejected, which, if condensed into half their space, we might be glad to use.

Anonymous communications go into the wastebasket at once.

Articles are paid for only when this is expressly stipulated.

ZION'S HERALD.

THURSDAY, JANUARY 28, 1875.

The chosen Committee of the Northern and Southern Presbyterian Churches held a week's session in Baltimore, to arrange, not an organic union, but simply fraternal interchanges of delegates. The Northern brethren were evidently anxious to yield to every possible requisition of their Southern co-religionists, their delegation being entirely conservative. Among its members was Dr. Henry J. Van Dyke, whose marvelous conservatism during the war cannot be forgotten. But the Southern delegation threw itself back upon its dignity at once. It insisted that all their conference should be carried on in writing, thus cutting off all that subtle and subduing influence arising from kindly personal intercourse, the persuasive effect of social conversation and mutual explanation. Significantly enough, while the Northern Committee commenced their overtures to the chairman of the other body with the usual Christian appellation, "Dear Brother," their own corresponding officer was addressed on the part of the Southern Committee as "Dear Sir."

The Southern Committee objected, first, to the powers of the other delegation, and secondly, demanded, as an indispensable preliminary to any fraternal correspondence, that the Northern brethren should recommend to their next Assembly the adoption of a resolution declaring that all their "acts and deliverances" before and during the war, relating to their Southern brethren, were disavowed, and expressing regret for them—which was about the coolest proposition, all things considered, that we ever remember of reading as coming from an ecclesiastical body. The Northern Assembly had already declared null and void, and of no binding efficacy as judgments of the Church or as rules of proceedings, the acts and deliverances of which the Southern Committee complained, and as having no import or injurious imputation as applied to existing Churches and members of the Southern Assembly, which was all, if not more, than the most exacting Christian charity ought to require.

The result was, says the *Presbyterian*, that the Southern Committee very decidedly rejected the overtures, even after "they strained every point of concession to the utmost for the sake of Christian fellowship and reconciliation." This ineffectual effort to secure fraternity between the Northern and Southern Churches of the Presbyterians, which was all, if not more, than the most exacting Christian charity ought to require.

We are particularly pleased to see that Dr. James Porter has commenced a series of very interesting letters in the *Christian Advocate* upon "Methodism and Abolition." In the many personal and historical records which have been written, of late, of the great anti-slavery struggle in this country, the early, prominent and uncompromising efforts of our New England Methodist ministers and laymen have been either entirely overlooked, or treated with only a passing notice, as also the brave and outspoken front which ZION'S HERALD in its columns presented, from the very opening of the controversy until its close, in both the defensive and aggressive forms of the fight.

Dr. Porter is well prepared for the work upon which he has entered. His busy pen, which began to be employed in his early ministry, was first inspired by the great debate in the Church and country on the slave. He has been a party from the first in the struggle. He knows how early New England Methodism planted herself upon the broadest principles of human rights, and the whole story of the long discussion in her own ranks which anticipated the victory that ultimately crowned the truth in the highest court of the Church. His mind is still active, and his pen elastic. He writes with the vividness of one that saw what he describes, and with the fullness of one that had been long familiar with his theme. These papers will be interesting as they appear serially, but the volume which certainly ought to be made out of them will be ready sought for all that remain of a former generation, and it is to be hoped, by their children also. These annals should be written, that the future historian may have all the facts out of which the full record may be made, and thus be able to give to the various agencies providentially employed their due weight.

We find in an exchange an announcement that is doubtless correct, although we have seen no official statement to this effect, that Rev. Leroy M. Vernon, D. D., has accepted the position of pastor over the American Union Church at Rome, Italy. This is the church, we believe, in which Dr. Cummings presided the preceding sermon, a year since, when in Rome. It is, like the American chapel in Paris, which at present, we suppose, is an independent union Church. In the paper from which we clip the item it is remarked: Mr. Vernon is the representative of American Methodism in Italy, and was formerly stationed at St. Louis, Mo., a gentleman in middle life, who has had large experience, and possesses a catholic spirit. In a late letter he thus gave his views of the situation: "Distinctly denominational Churches in such places seem to me neither in good taste nor in good spirit. I would see one Church service, common to all, where all evangelical ministers would be welcome, and would be invited to officiate, and all Christians free and invited to worship, and such a Church, conducted with sobriety, dignity and true religious aims, with no covert currents drifting towards denominationalism."

All this seems to us rather remarkable, as coming from the lips of one who had been for years employed as missionary by a distinct branch of the Christian Church, and has, from time to time, especially of late, made very encouraging reports as to his success and prospects. Why would not

one undenominational Church be equally desirable at home, with no "covert currents" in it "drifting towards denominationalism?"

INTOLERANCE OF OPINION AT THE SOUTH.

It is not a matter of surprise that the Southern people, who have been educated to look upon the colored population as an entirely inferior race, incapable, by any amount of cultivation, of reaching a high average of intelligence or moral sensibility, should be slow to concede to them the social rights with which their civil freedom and citizenship, not to speak of their common brotherhood and Christian fraternity, endow them. The effect of schools upon the race, which we at the North have witnessed, they have not as generally seen; and the average black man, at the present hour, gives but a small promise of what the training of a hundred years of freedom will develop in this very susceptible, although now terribly depressed race. We do not wonder, with the fresh remembrance of the servile relation that these people have held, and their dreadful ignorance, superstition and vice, that Southern society shrinks from anything like close social contact, and especially from even the intimacy of intermarriages. The very form of argument often used at the North to meet any expressed horror of this kind—that the sad evidence of the intermingling of color weakens all the force of such an expression of disgust—is, after all, the strongest ground of opposition to it; for although the condemning fact is everywhere apparent, it is always associated, in the minds of most Southern Christians, with a breach of the moral law, and is looked upon, in a degree, as the social vice with us. By intelligent and religious men it has been considered as one of the most serious evils of slavery, and the bane of the South.

The misfortune is, that the advocacy of the civil and Christian rights of colored freedmen by Northern men is almost universally associated with the impression that this, in the minds and purposes of such persons, involves the idea of the most intimate social intercourse and the encouragement of intermarriages. Without any absolute class divisions at the North, there are social distinctions that are preserved, without in the least abridging the utmost freedom of intercourse, the discharge of fraternal and Christian offices, the intermingling in political and religious circles, and the living in a near neighborhood to each other in perfect harmony. No intelligent Northern man asks of a Southern citizen any more deference to, or nearness of social intercourse with his colored fellow-citizens, than we yield to those of other nationalities, to persons of different tastes and habits; when we esteem as equals before the law, and children of the same heavenly Father, having claims upon all our Christian offices, but not necessarily to be chosen as our most constant companions. This matter must be left to every man's sense of propriety, to his own taste, and to the conviction of an enlightened conscience. This, however, is always to be remembered of these distinctions in our Northern society: they are not iron bound, but constantly out of them, through the inspiration of education, free opportunities and religion, from the humblest, poorest, and most depressed, individuals are constantly springing into the front ranks and the highest estimation, and becoming the most prized members of what is esteemed the best society.

But here is the serious, unfraternal and unchristian fact: While Southern politicians, ministers and laymen can express their sentiments, however obnoxious they are to the convictions of Northern men, with the utmost freedom, in the pulpit, in the railroad car, in the hotel, on the corners of the street, with great demonstrations of earnestness and violent denunciations even of others holding different views, the most guarded utterances made by Northern men at the South, that can be distorted into opposition to prevailing sentiments, are met with impudent sneers or social ostracisms; and every form of personal and business opposition is put into requisition to drive away any one daring thus to utter, in a perfectly gentlemanly way, an honest conviction. The eminent Southern ministers that visited the Northern camp-meeting, last summer, were shown every possible attention, and allotted every honorable opportunity to address our largest audiences. They were frank in the expression of their own sentiments, courteous indeed, but still not guarding severely their speech in social intercourse. No one thought of criticizing the freedom of those eloquent guests. Has one of them, however, in Southern prints attempted to secure a like return of courtesy for our eminent Northern ministers who may conveniently visit the South, or suggested that the pastors of the M. E. Church South should pay the respect to their Northern brethren due to their office, their character, and the fraternal attentions they have vouchsafed to visitors from the South? Our most cultivated men, high in office, renowned for talent, accomplished scholars, men marked for their gentle address, enter cities and large towns where several Southern ministers have Churches, but not a man of them, although the fact is publicly known of their presence, offers a nod of recognition, or proffers the slightest Christian courtesy. What is the significance of this? And this is not true simply of individual ministers who have been outspoken in their views upon Southern sentiments, but of our most conservative, fraternal, and peace-seeking men. There are no conspicuous instances recorded where this un-

fraternal policy has been even temporarily interrupted. There have been no Round Lake Camp-meetings in the Southern States.

The most singular fact is the apparent unconsciousness of the existence of this hateful, unmanly and unchristian temper on the part of Southern men, and the evident feeling of abuse which they manifest when Northern persons infer and state that there is any lack of true courtesy or manly generosity among the better portion of the Southern communities. There is no doubt that exaggerated and false statements have been made; and there is also no doubt that one half of the personal and pecuniary injury to Northern business men, the social and most offensive ostracism and positive violence and brutal abuse, in portions of the Southwestern States, has never been told. But permitting the best portion of Southern society, in a part of Georgia where a considerable portion of Northern people is gathering, to express itself, and what do we find to be the condition of public sentiment? The gentleman with whom Bishop Haven has heretofore boarded, we are sorry to write—a man from the North—with whom our friend, to whom we have heretofore alighted, found accommodations, with others, Southern citizens, as a boarder, seeks to give his own account of the difficulty to which we referred a few weeks since. We copy his exact words, as they were written to a gentleman of Atlanta, in explanation and justification of the unpleasant affair: "Mr. O.—, in his argument, unfortunately made a very objectionable point, which caused ill feeling, which continued to increase until it became too uncomfortable to be borne; hence the notice to him. I don't think that Mr. O.— should have had self-respect enough to have changed his quarters when he found his presence objectionable and himself ignored in table conversation, without subjecting us to the extremely unpleasant task of telling him so." There! Despite the strong temptation to the contrary, we have not underscored a word that the writer did not himself, nor added a single exclamation point. To all that know Mr. O.—, his habitual reticence, his prudence and his Christian sweetness, the argument would be *a fortiori* against the probability of any other Northern minister's opening his lips without making an "objectionable point" in that circle. And yet, for this simple, quiet expression of an opinion, drawn out in free conversation, he must be driven from the boarding-house.

There is no need of any of the misstatements with which this incident was at first unintentionally invested, coming as it did through several lips. Here is the fact, over the signature of the most interested party in the affair. What is an open-hearted man to do? If that company would not stay in a boarding-house with him, what reason is there to believe that any public house would not be afflited by his society? A sensitive man would very naturally draw such an inference, and desire to find an atmosphere where he could safely take a long breath. We are glad to know that the proprietor of the Kimball House repels the mistaken intimation that the incident occurred within the handsome halls of his popular hotel, or that his guests could force him to such an act of discourtesy to one of his boarders. We shall call at the Kimball House certainly when we visit Atlanta!

The moral, however, of the event is, in no measure, affected by the corrections of the errors with which it was associated. This intolerance of opinion, amounting to absolute social persecution, is the bane of the civil, social and religious communities of the South.

AN ORIENTAL ABOLITIONIST.

It seems quite clear from the most recent accounts that the Khedive of Egypt is in bitter earnest in his effort to destroy the slave-trade of Central Africa. When he fitted out the great expedition under the control of Baker he gave to the world this as the main reason for undertaking the enterprise, although the world very greatly suspected his sincerity. But Baker was in earnest, notwithstanding the treachery and chicanery of his officers, and fully proved to the Egyptian ruler that he could not do a better thing for his own aggrandizement than to root out this cruel traffic and give room and encouragement to legitimate trade.

The Khedive has, doubtless, very far-reaching plans regarding the extension of his rule into Central Africa, although he hardly goes so far in his purposes as his grandfather, Mohammed-Ali, who desired to subjugate the Arabian Coast of the Red Sea, and reckon Mecca and Medina among his possessions. Ismail Pascha is pushing his work vigorously into the territory south of Egypt, and is meeting with great success, under the English Colonel Gordon, and our American officer, Colonel Long, who has just gained some very fragrant laurels.

A great part of the territory of the Upper Nile is known under the general name of Soudan, and much of this has been for some time under the nominal rule of Egypt. Abyssinia is about the only real enemy of Egypt in this region, for nearly all the negro tribes seem conscious that sooner or later they must fall into the hands of Egyptian rule; and this is gradually gaining strength in all these regions. The Khedive is virtually without control. Unobserved he is extending his military and trading posts farther into the interior, and we scarcely know of some of his expeditions, but even for them time, space, and the origin of the idea have strong attractions.

The number of medical, or at least

scientific students, is very large, and there is among them a decided bias toward materialism. Darwin, Huxley and Bastian are well known, but Agassiz's fame is not what an enthusiastic American would desire. These are only my impressions, gathered from conversation with a limited number of the students themselves, and may not be so generally true as I have intimated; but it cannot be denied that Germany is full of independent thought, or skepticism, as one chooses to call it.

And in addition to penetrating into the interior, and up the Nile to the great lakes, the Khedive is seeking at the same time to extend his power towards the west into the Libyan Desert, and then into Kordofan and Dafur, adjoining on the south. Some ten thousand men have been fighting the Bedouins of the Desert and the negroes of these provinces, and have just succeeded in conquering nearly all this territory for their ruler. Kordofan has for some time been virtually in the power of the Khedive, and the most recent news from Dafur announces the flight of its Emir into the interior, and the abandonment of his own capital and stronghold to the Egyptian forces. This brilliant success depends largely on the fact that the Egyptian troops are supplied with modern arms and led by European officers, or those trained by them. Eighty thousand troops of Dafur were put to flight by a small detachment of the Khedive's forces, while six thousand of the former were killed to less than two hundred of the latter.

While these encouraging accounts are coming from the army proper in the lateral territories of the Nile, Gordon and Long are sending very glowing accounts from the Upper Nile. They are both engaged in scientific explorations and discoveries, and are negotiating with the natives for the destruction of the abominable slave-trade, and the introduction of agriculture and commerce in its stead. And the more they learn the more they are both convinced that, if an end can be put to the trade in human flesh, this whole region will put on a totally different character, and be a rich field of operations for an immense trade to find its outlet by the Nile to Egypt and Europe. To do this it is necessary to prove to the native chiefs and the people that the government officers are loyal in the matter, and will sustain them in their intercourse with one another in the effort to put an end to the annual raids that give a booty of some 50,000 victims, to be taken down the Nile and across to the Red Sea and Arabia.

The Khedive is now so well convinced that slavery is the blight of the land, and the great obstacle to his designs of empire, that he is moving earnestly against all the slave-rings of his officials at Khartoom and other trading points along the Nile, while Gordon and Long are penetrating the water courses to open up communication with the interior. Long has just sent a dispatch to Cairo with information which, if confirmed, will give him a high place among African explorers. He has succeeded in making a passage from Gondokoro on the White Nile (North latitude, 4 degrees), by way of the river across to Lake Victoria, and has discovered on his toilsome journey another small lake, which he regards as a principal feeder of the Nile. From this lake Victoria, which is just now exploring by means of a small steamer taken there in its service, he makes a communication with the King of Uganda, who receives his messenger with a welcome, and gives information regarding Cameron, who has penetrated with an expedition from the south. Thisfeat makes the communication entire from Cairo, on the north, up the Nile to the chain of lakes, and across these to the route discovered by Grant and Speke, and traveled by Livingstone to Zanzibar, on the southern coast. We need hardly add that all this opens up a great future for Central and Southern Africa.

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FOREIGN CORRESPONDENCE.

Leipzig Students—Who they are—How

and what they study—What they wear—

How they eat—How they drink—How

they fight—What they know about

America.

WHO THEY ARE.

The University has latterly been growing very rapidly. The number of professors has been increased, and many new buildings and a large amount of new apparatus, especially in the scientific department, have been added. These advantages naturally draw an increased number of students, the present catalogue containing over 3,000 names. Although Leipzig is a Saxon town, by no means all of these students are Saxons. They come from all over Germany, from Prussia, Bavaria, Austria, and the smaller towns as well. Nor does Germany furnish nearly all of this 3,000. Next in order come the Americans, I think. The United States delegation includes Bostonians, whom even the attractions of the Kimball House repels the mistaken intimation that the incident occurred within the handsome halls of his popular hotel, or that his guests could force him to such an act of discourtesy to one of his boarders. We shall call at the Kimball House certainly when we visit Atlanta!

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WHO THEY EAT.

The chief staples seem to be brown bread, sausage and cheese. At some of the restaurants frequented by students the bill of fare contains a list of various kinds of cheese and sausages almost rivaling in length Homer's celebrated catalogue of ships. Breakfast consists of a cup of coffee and a roll, usually furnished by the landlady. Dinner is taken at one o'clock, and may be had at hotel, boarding-house, or restaurant, these three being stated in the order of expense. In any case they are generally paid for by the month, though in the last tickets are sometimes sold. There are restaurants where dinner can be had at about five

dollars, perhaps even less, per month. Tea or supper is often taken in the student's own room, the servant being sent out for whatever is desired, everything being, of course, cold.

WHAT THEY DRINK.

Beer—sometimes wine; but water,

never. There is an opinion prevalent

here that Leipzig water is unhealthy.

I think very few can know it by experience.

The students drink beer during the day, between lectures, whenever thirst or inclination prompts.

In the evening, either in restaurants or in regular societies, they consume an immense amount of this liquid, of which it seems to need an almost incredible quantity.

HOW THEY FIGHT.

There is an impression, quite general

in America I think, that the custom of

dueling is at present almost confined to

the Universities of Heidelberg and Bonn.

This is a great mistake, for I

know, on competent authority, that

there are as many duels fought here as

at Heidelberg itself; and I presume

that there is no German University

quite free from this evil. With all the

sins of American students, sins of malice

as well as folly, there is nothing so

inexplicably stupid as this custom.

If they fought because they had quarreled,

and that the world was not broad

enough to hold them both, one could

respect, if not pardon or justify. But

where two men stand up, with the deliberate intention of cutting slits in

peculiar, untrammeled function, and amenable to its control and direction, and that it is of appeal from all judicatures. Upon this hinge in Bishop Andrew's seat. The Northern Churchman's interpretation of the Church, and made it eloquent and convincing of our Church constitution.—

The instrument. It differs most, or all civil constitutionally proceed to demand from government — and executive, and assign each department institution is different. It powers of our government — judicial, and executive, and general supervision of the powers of the three of government, except an Episcopacy, etc., in this it affects us slightly, but not in our government either. Under this constitution it is much a judiciary and it is as much an executive.

had opportunity to weigh the points that theistic, the floor will be given, who will doubtless win. Meanwhile neither party of the Church can constitutionally heresy that of the Book Concern. In radical doctrine are sub- discussion through official channels, the floor will not be exposed to any "ism" because they have sought to magnify certain de- government of the Church, them, perhaps, undue au-

scription, some time since, of admirable collegiate buildings.

an Christian gentleman has erected

three hundred acres of

a charming lake. The

given into the hands of

trustees, selected from all

branches, chiefly leading

Porter of Yale College, Dr.

University of New York, Dr.

ological School, We-leyan University, Dr.

University, Dr. Hacket

Theological Seminary, Dr.

, to be used for the hight-

of young ladies. Its

best issued, containing

of its opening for stu-

of the current year.

It will have two depart-

atory and collegiate. For

imum age of admission will

and familiarity with ru-

studies will be required,

course embraces the usual

collegiate studies. For ad-

collegiate department the

will be sixteen, and a satis-

tion will be required in

and physical geography, in

through simple equa-

lent and modern history,

, in two books of Caesar,

and two treatises of Cleo-

ary French or German,

will be accepted. The

will be a full modern uni-

with elective studies. In-

given in music, drawing

and sculpture.

will be supplied with in-

highest grade in every de-

ll be able to afford oppor-

graduate studies in its

ents. It is intended to

greatest institutions in the

quality and quantity of its

in its facilities for illustra-

experimenting in chemi-

cal and physical sciences.

the comfort of its three

with their officers, are not

the country. The public

the art rooms, hospital,

the chapel are models of

clergy. Clergymen of all

nominations will, in turn,

at services. For securing

usekeeping training of the

ir service will be called

in the lighter domestic du-

ties will be accepted. The

will be a full modern uni-

with elective studies. In-

given in music, drawing

and sculpture.

will be thrown upon the

Van Meter in Rome. Ex-

friends who have visited

it will be shown that the other

have distrusted both

economy of his movements.

alone, often rash, not

perhaps, in the manage-

ment funds, but he is a

devoted Christian

made the care of neglected

in this country, and he

the same line of missionary

and its vicinity.

R. G. Hatfield, esq., of

years. He is one of the

of that city, a man of

active member of the Mad-

ist Church. He writes to

of that Church, with whom

pleasant acquaintance, a

account of his visit to

house, near the Vatican;

service held there, attend-

ilians, like, Gavazzi, Sig-

leyan minister, and others,

British and American visitors,

his schools, both at Rome

Mr. Hatfield believes Mr.

engaged in a very hopeful

he deserves the support he

American and British sources

Subscribers have little conception of the large amount, the variety and the richness of the material they obtain from the small subscription price of our leading periodicals. We have been struck with this in glancing over the bound volumes of the Harper's Illustrated Papers and Magazine for 1874. The Weekly and Bazaar make two elegant, stout books, royal quarto, containing several volumes of the best political and society papers, several works of fiction, of anecdotal and scientific miscellany, and a series of the most enteraining and striking pictures, very handsomely printed, such as can be found in no similar collection. The most of the material, and all the illustrations, are of permanent value.

The character and value of the Monthly needs not be spoken of at the close of its forty-ninth volume and twenty-fourth year. It bears to its many thousands of subscribers its best commendation in the rich and varied table of its contents, and in the profuse illustrations which greet them every month. We are not surprised that these valuable periodicals continue their hold upon the community, and constantly increase the circle of their readers. The new year with them opens with even richer promise for the future. They have struck the popular vein, and it proves to be both a permanent and a rich one. In the field of political reform, and in the sharp criticism called forth by late Roman Catholic aggressions upon the public school system, Nast's pencil has been more powerful than a hundred pens.

In a further examination of "Johnson's New Universal Cyclopaedia" we have been even more impressed with its value and its singular adaptability, as a book of reference, to the desk of the business man, the editor, the teacher, and for the family library. We are surprised at its comprehensiveness. The smallness of its type, which is remarkably distinct and handsome, the size of its royal octavo pages, and the careful condensation to which all its articles have been subjected, have enabled the publisher to present a volume that is a marvel for the breadth of its sweep through all the departments of science, art, literature, biography and history, as compared with the voluminous, expensive encyclopedias that have been heretofore published. Its three volumes will be equal to thirteen of Appleton's. It is even fuller in the departments of biography, gives more attention to etymology, and is the most enlarged geographical gazetteer that has ever been published. Including the letter E, it has 8,872 more articles than Appleton; and a very large number of subjects that astonish one as having been omitted by the learned editors of that work, such as Abolition of Slavery, Clavieroyance, Democracy, Eschatology, evidences of Christianity, etc., are found in its well-condensed but satisfactory columns. Its mechanical execution, paper and binding are of the best description. Its illustrations are expressly made for its use, and its maps are admirably prepared. It is particularly rich in its American department. There is hardly a requisition that a studious man wishes to make upon it, in his reading or writing, that is not satisfactorily met. The three volumes will each be about the size of Webster's unabridged. The illustrations are excellently made for its use, and its maps are admirably prepared. It is particularly rich in its American department. 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THE SUNDAY SCHOOL.

First Quarter.

Sunday, February 7.
Lesson VI. Joshua vii. 19-26.
By REV. D. C. KNOWLES

ACHAN'S SIN.

Leader. "19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and thus and thus have I done: 21 When I saw among the spoils a gaudy Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels' weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it."

L. 22 So Joshua sent messengers, and they ran unto the tent; and they hid it in his tent, and the silver under it.

S. 23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

L. 24 And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

S. 25 And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones.

L. 26 And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger.

S. Wherefore the name of that place was called, the Valley of Achor unto this day.

After the fall of Jericho a detachment of Joshua's army, numbering about three thousand men, made an attack on Ai, a small fortified town in the hill country, about fifteen miles northwest of Gilgal. The effort failed most signalily. The Israelites were put to rout by a sudden onset from the enemy, and fled in all directions. Joshua was astounded by the intelligence and the sight of his soldiers flying in disorder to the camp. It was the Bell Run of the Canaanite conquest. Filled with consternation, he did just as many others under like circumstances did in our own times—he prostrated himself before the ark of God, and prayed to know the causes of the disaster. The Lord gave an emphatic answer. Israel had sinned. Disobedience and treachery were in the camp, and until they were detected, atoned for, and put away, their alliance with His power was at an end. Directions were given to Joshua how to discover the guilty. He proceeded at once to ferret out the criminal. God guided the search, and ere long Achan, of the tribe of Judah, stood forth the abashed and trembling culprit. Here commences the lesson.

My son! How tenderly Joshua addresses the perpetrator of this mischief. One would suppose the stern general would have spoken roughly to a soldier who had brought defeat to his arms and imperiled his reputation. But the heart of the warrior is as tender as that of a father. Even so God compassionates him who is doomed to destruction because of his wilful impetuosity.

Give, I pray thee, glory—a solemn appeal to the soul to speak the truth as in God's presence. The same expression is used in John ix. 24.

And make confession—not for God's information, but his own benefit. Our souls imperatively demand confession, and cannot be satisfied without it. Confession is one condition of peace. Hence it would be a wrong to us for God to forgive without it. We are not sure that Achan's confession brought forgiveness from God. It was a defective confession, at best. It may have lacked that godly sorrow that is essential to salvation. It is suspicious because it is made only after he is squarely detected. His was a death-bed repentance, a species that is not the most hopeful.

Indeed I have sinned. This language is very emphatic. Peculiar stress is laid in the original on the "I." His confession seems very frank and hearty, and had it not come so late, and under circumstances that compelled it, we should not hesitate in pronouncing it genuine. Let us hope it was, and his soul pardoned.

Babylonian garment—literally, mantle of Shinar, doubtless manufactured in Babylon or vicinity. It was probably the royal robe of the king of Jericho. Cloths of very fine texture, and richly embroidered, were made at Babylon, and sold extensively through the East in very early times. A large stone in the British Museum represents a Babylonian king of this period wearing an outer garment elaborately embroidered. This fact proves commercial intercourse had been established between Jericho and the far East before the conquest.

Two hundred shekels—supposed to be about equal in value to 120 dollars.

A wedge of gold—so called from its shape. It seems to have been an uncoined mass of metal, variously valued from 200 to 500 dollars. This precious metal in those days was worth far more than in our times. Possibly all these treasures were found in the palace.

Then I coveted them. The sight of the godly articles set the feelings on fire. His soul lusts for the forbidden goods. The will consented to the unlawful desires, and his hands took the treasures. This is practically the same process as Eve passed through in her sin; and in fact it is the process of all sin, with varying circumstances. Achan's error lay in harboring the first unlawful feeling.

Hid in the earth. It cannot be said that Achan did not know better. The fact that he hid the treasures proves he

knew he was doing wrong. Innocence would have exhibited the spoils, and openly rejoiced over the gains. Conscious guilt alone would bury them in the sand. It was a genuine case of theft, and that too from God. Achan had knowingly robbed God of goods devoted to His service. The heart did it. The act originated there. "The heart is deceitful above all things, and desperately wicked." "Keep thy heart with all diligence, for out of it are the issues of life." "Beware of covetousness."

So Joshua sent messengers. The whole nation was interested in this search. The messengers hastened, as if they would speedily recover the divine favor by facilitating in every way the settlement of this unfortunate affair. They found it even so, the money under the garment, as Achan had indicated.

Laid them out before the Lord—the Ark of the Lord, where Joshua had lain in prayer. By this act they signified that they belonged to Him.

And Joshua and all Israel with him. This was a national act. The taking was by officers who represented the nation. As Achan's act was representative of the sin of Israel, so the act of the officials was the act of "all Israel." They took all he had, children, cattle, house, possessions, and all that he had stolen.

The valley of Achor. The word means "trouble." The prophets refer to this valley as a symbol of spiritual trouble, out of which Israel should be rescued. It was not far from Gilgal, most probably south of it, toward the Dead Sea.

Why hast thou troubled us? This speech of Joshua was the death warrant of Achan. It contains his indictment and order for execution. It is a sneer of rationalism that such a small offense, and that of one man, should have led to such a wide-spread disaster. But this is in keeping with human history. Results are often disproportionate to causes. A sentinel awoke, an army ruined. A drunken officer, and unparalleled calamities follow. One filthy family, and pestilence communicated to thousands. One Voltaire, and a nation demented. All these illustrate the inseparable unity of the human family in moral relations. The fact is, the innocent are troubled by the guilty, and Joshua's question is simply in keeping with our experience.

And all Israel stoned him—all Israel as represented in its officers. Stoning was a punishment peculiarly Jewish.

And burned them with fire—that is, Achan, his family, goods, gold and cattle. Some claim this is not the meaning of the text, but we think such a position can only be maintained by an unlawful strain on its words. But why not stay them all, and burn them with fire? Is not the same thing taking place continually? Is it not in keeping with experience that the children often suffer with the parents? Do not the family of the drunkard, his house, his lands, his gold, his cattle perish through his vices? Is not this God's arrangement for the benevolent purpose of quickening public sentiment to the curse of alcohol?

And why not blot out Achan's household, and make his name a desolation, if by so doing Israel can be impressed with the enormity of sin, and God's wrath on disobedience. If, all about us, the innocent suffer with the guilty, as a natural arrangement, why may not the same God who made it so command a similar exhibition of His opposition to wrong doing without being impeached as unjust? We see good reason why Achan and all his house should have been destroyed—that Israel might be profoundly impressed with the dangers of the drunkard, his house, his lands, his gold, his cattle perish through his vices? Is not this God's arrangement for the benevolent purpose of quickening public sentiment to the curse of alcohol?

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7 Was it a good confession?
8 What is meant by "Babylorish garment?"
9 How much money did he take?
10 What led him to take these things?
11 What is covetousness?
12 Is the heart naturally covetous?
13 Did Achan know it was wrong?
14 Why did they lay the treasures before the ark?

15 What is the meaning of Achan?
16 Is it reasonable that Israel should have been defeated through the sin of Achan?

17 What is meant by "all Israel?"
18 What was done with Achan?
19 What was destroyed with him?
20 Why?

21 Was this right?
22 Where alone can we look for absolute justice?

23 How did the people express their contempt for Achan?

24 What was restored to the Israelites?

DARWINISM IN THE SUNDAY SCHOOL!

BY REV. H. W. WARREN, D. D.

Another item has been added to the list concerning which we pray, "good Lord, deliver us." Delilah calls out to our sources of strength, "the Philistines are upon thee, Sampson;" but he

will walk off with the gates of the city.

I have before me "Lesson Leaves" used in a Unitarian Sunday-school in Bangor (further East they teach Hinduism and Thuggery), which call Adam the child-man, teach that he made numerous false statements, such as God rested on the seventh day, when in fact creation is not finished yet, and men who make steam-engines, sewing-machines, etc., are "helping God in the work of creation." Adam, or the child-man, who or whatever he was, heard fairy stories, and wrote one, "and we have it in the story of the Garden of Eden." He had very few words; used signs, very much as our Indians do now. (Written down fairy stories, did he?) Lesson IV says in the earliest times no one could write, and they had no newspapers! "When Adam fell, did he fall up, or down? Both ways?" The writer of this story—Cain and Abel—thought progress all evil; Abel was quarrelsome; Methuselah was probably the name of a tribe; Adam, Abel and Noah were neither good nor great. We know that the child-men, just like savages now, worshipped at first such things as stones and blocks of wood. Abraham was the first believer in one God. His better nature told him that God would not be pleased with the sacrifice of his son. In the dialogue about Sodom it is implied that God's character is lower than Abraham's. Zosma escaped destruction because it stood on higher ground than Sodom. "Do you believe in Satan?" "No." "Ask your teacher to tell you of the story of the Wandering Jew." Ah, well! Science is a great thing—so great that it can teach contradictions, and draw on the imagination for its facts.

But how does it take? Well, in a large, elegant church, on a pleasant Sunday, there were less than twenty boys and thirty girls, and the usual proportion of Bible-classes, and one exceptionally large class of young ladies being taught, by a nice young man, that creeds originated in councils, and not in the head.

Your grandpa does sometimes rouse up, after a nap, quite good-natured; so I took up my knitting, and began to calculate my means of helping you if he would do nothing. It is very little money that I get hold of unbeknown to him, and he makes me account to him for every cent I spend. It don't trouble me to carry that account in my head. I never ask him for money if I can help it; for when he does out a little, and frets over it, I remember that all the property he holds tell to me from my mother, and—well, I'm afraid I don't feel as a Christian should. If I hadn't a feeling that I shall outlive him, and get the property back into my hands, I could not stand it. He is ten years older than I am, and he seems to me to be slowly breaking up.

I had two dollars, from selling eggs that were laid by hens that stole their nests. Bless them! It beats all how our hen lays away into the bushes, and how easily I follow them. I let them hide all they want to. I always keep a portion of the cream to churn for myself when he is gone to market, and it makes uncommon nice butter. I supply Squire Waldo's family in that way. I had six dollars of butter-money. Mrs. Waldo agrees with me that I've a perfect right to steal from my bliss.

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ITEMS.

ll, Baptist, writes on disintegration in communion theory. of France, is one of the Old Catholics. of Madrid, Spain, the great school of England has its New Testaments in English Bibles; 98,224 Spanish; 4,383, 5,118 Swedish. on the Back Bay, Boston, it is estimated, the First Church \$500,000, Church \$800,000. Church of England has increased 600 during

an, of Washington to the Church of the city.

on the Protection of New York City sold two camp meetings at Sea Cliff and

very frequent in 5,000,000 married of divorces in 1873

at least, before we of the English Bi-

standard sums up the ampibeline or Disci- the past year, at

of Michigan, in con- cress, rescinded for- dersing free love, were uncommitted

one-quarter of California, and are ate faster than ever. monod accepts a call mission of France to a country to stir up protestants.

the Daily Commer- he "materialized" g spirits" a good by for half a column to be delivered hours before the tele-

view commands Lord er to close all those where indecent per- couraged, and says he regretted that we hamberlain to give New York."

stone on the new Boston, are thus aveller: "There are sides of the tower, 12 a separate group figures, and at each an angel in stone,

The face on Clar- ens human life in another; child- ing little children); es a marriage cere- the termination of life funeral ceremonial. have wrought out been engaged upon en months."

in children the spirit themselves some- had against encour- es as developed by tied a neighbor's and, said triumph- is mine, for the hen raw bed!"

the Jewish Messenger es who will have their dwellings, but additional light in their day of Kisley, "it ness of parents that the indifferent. They as holidays, whereas cation is unknown to Christ "shall reign over Europe."

Among our most common pests, native and foreign, may be mentioned the following: The midge and Hessian fly in wheat; cut-worms in corn, vegetables and fruit-trees; borers of various kinds, curculios and codling-moths in peach, plum and apple orchards; the army worm in cotton; potato-beetles, grape worms, currant worms, etc. Prof. Packard says: "I could enumerate upwards of fifty species of insects which prey upon our cereals and grasses, as many which infest our field crops, and some thirty well-known species that ravage our garden vegetables. There are nearly fifty species which attack grape vines, and their number is increasing; about seventy-five species make their annual onset upon apple trees; and nearly an equal number may be found upon plum, peach, pear and cherry trees."

But the farmer and fruit-grower have no need of being introduced to these thieving vagabonds; they know too much of them already. The vital question to them is, How can their depredations be prevented or checked? It is a question very easily asked, and not so easily answered; but it belongs to the science of entomology to answer it. Savants in "bug-ology" variously estimate that from one-tenth to one-half of the \$300,000,000 annually destroyed in our country might and should be saved. This amount, if devoted to missionary enterprise, would soon convert the world. There are many who assert that entomology is mere humbug — that with all the efforts

The Farm and Garden.

ENTOMOLOGY.

BY S. H. TROWBRIDGE.

The ravages of grasshoppers in the West, and the frequent reports of suffering, with urgent calls for aid, are only one among the many indications that man, with all his boasted wisdom and power, is at the mercy of little, insignificant insects. Yet this is no more true than that he has exposed himself to their depredations by his own acts, and hence is really the prime mover, after all. As man has destroyed the harmonies of nature, previously existing between the plants and insects or other animals, by the arts and appliances of civilization, his next work is to restore these harmonies by means of a studied acquaintance with the habits of insects and their natural enemies. Then we shall find that the "hateful grasshopper" and other insect pests are blessings, as they were designed to be, and not the curses we now find them.

The estimates, by our entomologists, of the losses we sustain from these pests, are startling enough to show conclusively that our only safety is in immediate action. "If in Europe they lose one-fifth of a given crop the whole community becomes alarmed; but here the cultivator sometimes considers himself fortunate if he secures the half of his crop from insect ravages." It is said that the wheat crop has fallen off fifty per cent. during the last twenty years — that apples and peaches have diminished in abundance from fifteen to fifty per cent., and plums often hundred per cent. during the last decade. Many know, to their sorrow, that potatoes, radishes and onions have risen to ruinous prices, and are often unprocured at that. In the West last winter families were without potatoes for weeks and months together; and when one was fortunate enough, by dint of superior diligence, to obtain a peck or half-bushel, he was importuned by his neighbors for the boon of a single potato, and none but the most selfish could refuse. The striped enemy that has made such havoc in the potato crop of our Western States has been moving eastward from the Rocky Mountain region of Colorado, at the rate of about fifty miles per year, and is just beginning to arrive on our Atlantic coast. Dr. Packard has said that "from noxious animals and fungous growths we as a nation lose \$500,000,000 annually;" Dr. Walsh estimated our yearly loss from insects alone at \$300,000,000; the estimate of Dr. Fitch is that in 1854 New York lost \$15,000,000 in wheat crop from the ravages of the Hessian fly alone. This insect is said to have been brought to this country in straw by the Hessian troops during our Revolution. Dr. Shimer and Prof. Riley agree that in 1864 Illinois alone lost at least \$73,000,000 from the destruction of corn and wheat by the chin-chin-bug.

It is a singular fact that insects imported from Europe are more destructive than native insects; and stranger still that our insects taken to Europe occasion but little damage, and increase with difficulty. Prof. Riley gives two reasons in explanation of this. First, that European insects are more highly developed than American, and hence have greater destructive power; and second, that when insects are imported the parasites which prey upon them are not introduced with them. On the first point he says, "although this is popularly known as the 'new world,' it is in reality a much older world than that which we are accustomed to call the 'old world.' Hence it is as hopeless a task for a poor, puny, old-fashioned American bug to contend against a strong, energetic, highly developed European bug, as it would be for a fleet of old-fashioned wooden ships to fight against a fleet of our modern iron-clads;" and on the second, among other things, "it is culpable shiftlessness not to import among us from the other side of the Atlantic some one or all of the different thallic flies which are known to check (as parasites) the wheat midge throughout Europe."

Among our most common pests, native and foreign, may be mentioned the following: The midge and Hessian fly in wheat; cut-worms in corn, vegetables and fruit-trees; borers of various kinds, curculios and codling-moths in peach, plum and apple orchards; the army worm in cotton; potato-beetles, grape worms, currant worms, etc. Prof. Packard says: "I could enumerate upwards of fifty species of insects which prey upon our cereals and grasses, as many which infest our field crops, and some thirty well-known species that ravage our garden vegetables. There are nearly fifty species which attack grape vines, and their number is increasing; about seventy-five species make their annual onset upon apple trees; and nearly an equal number may be found upon plum, peach, pear and cherry trees."

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of its disciples the pests are still in full force. But it has already some good results to show as prophecies of the future. Dr. Fitch has the credit of saving for the State of New York \$50,000 annually; Dr. Trimble, by inducing the cultivators of Vineland, N. J., to concert of action, has been the means of almost totally exterminating injurious insects from that locality; Dr. Le Baron, in successfully transporting useful parasitic insects to the northern part of Illinois, where they were not previously found, is likely to aid greatly in subduing the oyster-shell bark louse of the apple tree; and the amount of benefit from other entomologists is doubtless beyond computation.

But it must be remembered that the science is yet in its infancy. The laws and generalizations upon which its real utility depends must be founded on facts, and not on theories; and the requisite facts can be obtained only by long and patient observation by many students over the whole country. Investigators in this line have been few, and so poorly paid that their work has been mostly the unrequired labor of love; hence the scientific drudgery of species making," and kindred routine work, is but slowly accomplished, and necessarily the generalizations from the data thus collected and arranged must be slower still. Prof. Riley, aptly comparing the attacks of insects to the ravages of an invading army, declares that the whole country would be aroused if an invading foe committed but a small fraction of the depredations for which our insect pests are answerable.

In several European countries vast sums have been expended in founding professorships of economic entomology, and in establishing prizes for successful investigators and essayists on the subject; but by our country, from the Declaration of Independence to the beginning of the last half decade, not over \$100,000 have been spent, or only about \$1,000 per year. Since that it has in part redeemed itself by the appointment of entomologists in the Department of Agriculture, in the person of Mr. Glover, with the annual appropriation for his work of the mucilaginous sum of \$1,800. He has justified, at his own expense, two large and valuable volumes of manuscript notes on the descriptions and habits of injurious insects in the United States which have appointed State entomologists. Dr. Fitch was appointed in New York in 1853; D. B. Walsh was made entomologist of Illinois in 1867, and at his death (two years later) the vacancy was immediately filled by the present incumbent, Dr. Wm. Le Baron; C. V. Riley has held the office in Missouri since 1868; Dr. Packard, of the American Naturalist, has held similar positions in Massachusetts for the last four years. Besides these there are a few brilliant entomological lights shining in more or less private spheres, and a large number of rising luminaries. What is now the greatest disaster is a large increase of this working force, combination of plan and effort for the accomplishment of the much needed work, and the education of the people (who hold the public purse) to see its vast importance. Dr. Le Conte, of the Smithsonian Institute, has presented a series of suggestions, the adoption of which would be a national benediction.

In addition to the ordinary methods of killing insects by hand, machine, or poison, he recommends the study and introduction of destructive parasites, and of fungoid diseases, like pebrine, which destroys the silk-worm; such a complete reorganization of the Department of Agriculture that it will protect farmers to the same extent that the Coast Survey now protects the commercial interests of the nations; judicious agents to be appointed, with power to condemn for destruction infected crops, and repay the owners; the formation of type collections and compendious text-books to aid novitiate students in identifying insects; the appointment of competent professors of entomology in our colleges, etc. etc. If the people would rise in their might, and combine, granger-like, against this greater than railroad monopoly, it might in due time be effectively crushed, and thus would be secured a permanent reign of peace and plenty.

Obituaries.

Resolutions on the death of Sister Dwight. — The Preachers' Meeting of Springfield District, Mass., which was held in Florence, Jan. 12, 1875, passed the following:

Brother ANDREW MCFADDEN, of Arrowsmith, (then Georgetown,) Me., bid farewell to earth, to take his seat in heaven, Dec. 1, 1874, aged 73 years and 3 months.

He had for some time been expecting the summons. The messenger came suddenly, and found him ready. For forty-three years he stood as one of the "lights along the shore." Brother MCFADDEN was converted to God in the Fall of 1831, under the labors of Rev. Daniel Cox. A new class was formed in his neighborhood, where Methodism had never been planted before; and he was appointed leader, which place he held until the time of his death. He held the places of steward and Sunday-school superintendent with great acceptability. His townsmen often called him to office. He was always distrustful of his own ability; but God had endowed him with rare gifts of conversation, prayer and exhortation. A solid integrity pervaded all his words and deeds. In the family circle he was the object of a respect and affection which few fathers are privileged to receive; and it was a great joy to him to know that all his children — two sons and one daughter — were the children of God.

The companion of his youth and declining years still remains, with the consolations of the Gospel to mourn his loss. Many a weary itinerant who has

confidence in God. She suffered most severely, especially during the last of her days. Her last words to her relatives were very affecting, and indicated her readiness for a better world. We believe that for her to die was gain. Six brothers and sisters were at her funeral, and now mourn her loss.

C. W. BLACKMAN.

My sister, MARY ANN, of the Methodist Episcopal Church in Fairhaven, Livingston Co., Ill., and wife of the late Daniel Moody, departed from her heavenly home, Nov. 25, aged 57 years.

She gave her heart to Jesus at the age of 13, in Gilmanston, N. H. For death, though sudden, she was prepared, bidding her children good bye, and exclaiming "blessed Jesus, blessed Jesus!" as her pure spirit joined the loved companion she had so sincerely mourned. May God sustain the orphan children!

E. M. B. P.

Died, in East Livermore, Me., Nov. 27, GEORGE TURNER, aged 70 years — an estimable citizen and exemplary Christian. Brother T. was converted at E. Livermore in the revival of 1829, under the labors of Rev. Henry Tracy, the fruits of which he a few live to speak. He joined the Methodist Episcopal Church in this place soon after his conversion, remaining a faithful member till his death, and for a large number of years an active steward, and is greatly missed here. He died in the triumphs of faith, saying, "The day before his death, "all is well." He leaves a wife and three children to mourn their loss. We bespeak the prayers of the Church in behalf of this afflicted family.

J. P. COLE.

E. Livermore, Jan. 4, 1875.

Mrs. SARAH WOOD died in Surry, Hancock Co., Me., Nov. 28, 1874, aged 82 years and 7 months.

She was converted in 1814, and for sixty years testified to the power of the Gospel to keep and comfort. She joined the Methodist Episcopal Church with her husband in 1830, and united with the Methodist Episcopal Church in Hartland, Vt., over forty years ago, when Elder Jordan A. Gould and Newell Culver were on that Circuit. She was always warmly devoted to the Church, and was a loving, faithful wife, a true woman. She suffered long, but uttered no complaint. Her greatest trial was to give up her friends, to whom she was affectionately attached; but she died for her dear Saviour's sake she gave up all. It may truly be said that she sweetly fell asleep in Jesus. Her memory will ever be cherished by her afflicted husband and remaining children, and a large circle of loving relatives and friends.

I. A.

Died, in Philadelph., Pa., Dec. 4, 1874, Mrs. NANCY E. W. of Isaiah Aldrich. She was born at Plymouth, N. H., Dec. 18, 1819, and united with the Methodist Episcopal Church in Hartland, Vt., over forty years ago, when Elder Jordan A. Gould and Newell Culver were on that Circuit. She was always warmly devoted to the Church, and was a loving, faithful wife, a true woman. She suffered long, but uttered no complaint. Her greatest trial was to give up her friends, to whom she was affectionately attached; but she died for her dear Saviour's sake she gave up all. It may truly be said that she sweetly fell asleep in Jesus. Her memory will ever be cherished by her afflicted husband and remaining children, and a large circle of loving relatives and friends.

I. A.

Died, in Hollis, Me., Dec. 8, 1874, J. REVERE, son of Joseph and Mary Ann Locke, aged 7 years, 1 month, and 15 days.

Revere was unusually intelligent and thoughtful for his years, dearly beloved by all who knew him. His death was caused by a series of tumors, which were removed through painful operations, but all in vain. The Saviour would have filled a place in the bright angel band, and took him to Himself, but gave him courage to pass through the dark river without fear, for he said, "I am not afraid to die," and told his parents not to weep for him, as he gently passed away to the land that knows no sorrow. May God enable the afflicted parents to say, "They will be done, O Lord, and not ours."

S.

E. A. BOGGS.

Bucksburg, N. J., Jan. 2, 1875.

Died, at Pembroke, Me., Dec. 2, Mrs. ELIZABETH, wife of Thomas Williams, aged 50 years.

Sister W. was a native of Glasgow, Scotland, with her husband coming to the country two years ago, living for some time in East Boston, and finally settling in this town, soon winning the affection of the town, soon winning the affection and regard of all who knew her. When she died we all felt our loss. She had a native warmth of heart and benevolence of disposition which, enriched by heavenly grace, made her a choice and valuable friend. Only the poor knew how good she was to them. We all hold in affectionate remembrance her broad charity, kindness, and benevolence towards all, her warmth and faithfulness in friendship, her devotedness to her family, her unfeigned piety, her zeal for the truths of the Gospel, and her many Christian virtues. She passed away to her eternal inheritance in the city of her God.

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D. M. TRUE.

Peter ADAMS died in Boothbay, Me., Dec. 2, 1874, aged 92 years.

Brother A. removed from Franklin, Mass., to Union when but 22 years old, and most of his subsequent life was spent in this place. He was converted under the labors of Rev. Pascal Morris, and joined the Methodist Episcopal Church in 1851. Of strong native sense, but retiring in manners, Mr. G. W. Seymour, druggist, of Canton, N. Y., writes: "I have taken two bottles of yr. Remedy, & I am well satisfied with it." Brother A. died in 1868, and his widow, A. C. CHESLEY, & Hosmer St. 74

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